

AN  
OLDE MANS  
LESSON,

AND  
A YOUNG MANS  
LOVE.

By Nicholas Breton.



L O N D O N

Imprinted for Edward White, and are to bee  
solde at his Shop neere the little North-  
doore of S. Pauls Church at the  
Signe of the Gun.

1605.

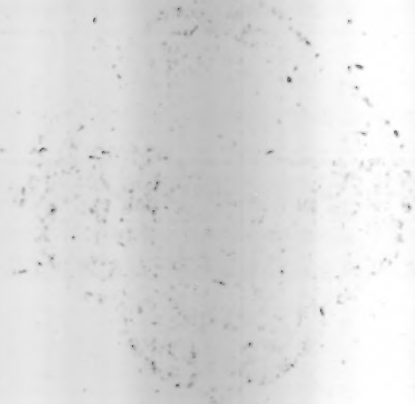
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*To the Right VVorshipfull and worthy  
Fauourer of Learning and nourisher of vertue:*

*Sir Iohn Linvraye Knight, Master Surueyer of  
all his Maiesties Ordinance within his Highnes  
Realmes of England & Ireland: Nich. Bre-  
ton wisheth encrease of all happi-  
nesse on earth, and the ioyes  
of heauen heere-  
after.*

**I**Haue often noted, that the wise-  
dom of experience, hath bene the  
Schoole of a good wit, where  
youth giuing care to age, may the  
better determine of his courfes:  
And againe, that nature weying  
loue with reason, worketh the  
best effectes of vnderstanding.

The truth of this you may finde made good in this little  
Dialogue, where the Father kindly deales with the  
Sonnes duetie, and the Sonnes loue, with the Fathers  
discretion: many prettie tractes haue passed among  
them, where each was so pleased in the Summarie  
of their discourse, that, if all Fathers would be as kinde,  
and all Children as wise, there would be a blessed com-  
mon wealth: but the world is to be weyed as it is, and  
their rules to bee made examples of much good: the  
discourse is Diagolicall, and the varietie not vnpleasant:

## *The Epistle Dedicatory.*

where nature with wit, wit with learning, and learning with iudgement, may prooue some paines in the writing, and worthie patience in the reading. Such as it is (with my better seruice) I cōmēd to your good fauour, hoping that as in this little you may see my loue, so in a greater seruice, you will commaund the bonds of my affection: in which, with hearts thankfulnessse, for your euer vnderferued kinde-  
nessse: I take my leaue.

*Yours Deuoted and obliged:*  
Nich. Breton.

*To*







*To the Reader.*



Y good Friend, if you be so, if not,  
I would you were so, at least, if you  
be worth the being so: I haue met  
of late with a discourse written by  
I know not whom, and how well,  
iudge you that reade it: it is written in the man-  
ner of a Dialogue, betwixt an olde Man, and his  
Sonne: the Father was a Widdower, and the  
Sonne a Trauailer: who after a long absence,  
came home to his Father, at whose comming,  
(after kinde greetings) there passed many pretty  
passages: in which was handled *An olde Mans  
Lesson, and a young Mans Loue*: I will not com-  
mend the handling of it, but rather leaue it to cor-  
rection of the wise, then the allowance of the  
contrarie: and so wishing it may displease none,  
that are worthy to bee pleased, and not to be  
worse thought on then it deserues: I leaue it to  
your patience, and my selfe to your  
kinde regard, and so rest.

*Your Louing Friend.*  
Nich. Breton.

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*An olde Mans Lesson: and a young  
Mans Loue.*

*Chremes and Pamphilus.*

*Chre.* **S**onne, welcome home, God blesse thee, and  
make thee his Seruant.

*Pam.* I thanke you Father, and say Amen  
to your praier.

*Chre.* Well said Boy, but let me talke a word or two  
with thee : Thou hast been abroade in the world, and  
hast seene more then thou hast eaten, and hast left many  
a good Towne behinde thee for fault of cartiage : tell  
me I pray thee, whence camest thou now?

*Pam.* Directly from the Vniuersitie, where I haue  
made no long stay: for had it not lyen in my way, I had  
not come at it at all, such was my haste home, as well  
first to shewe my dutie to you, as to acquaint you with  
the occasion of some matters, which at leysure I wil im-  
part vnto you.

*Cre.* I vnderstand you well: me you come to see, but  
my money is the matter you would talke of, for certaine  
occasions you thereunto moouing: but by the way, let  
me aske you what newes are abroad?

*Pam.* Newes enough, but fewe worth the hearing:  
and in the place from which I came (I meane the Aca-  
deme) there are but two pointes the Schollers stand  
vpon:

*and a young Mans Lowe.*

vpon: and one point the Townes-men.

*Chre.* And what are the Schollers pointes?

*Pam.* Truly neither leather, threed, nor silke-points, nor pointes of pinnes, nor needles, nor pointes with the finger but the full point: of cyther truth or falshood: for in argument, wit, and learning, to trye their best vertue, is in finding out a falshood or maintaining a truth.

*Chre.* Why then wit and learning can make a faire shewe of truth where there is none:

*Pam.* Yea, but better wit, & better learning can lay it open, that it may be knowne as it is.

*Chre.* And when it is knowne, what then?

*Pam.* Then to be regarded as it deserues,

*Chre.* As how, I pray thee?

*Pam.* If one holde an opinion that a man is wise because hee is rich, and an other holde the contrarie, and both hauing shewed their reasons, hee that findes out the truth of wisdom what it is, and in what it lies, makes it knowne so apparantly to all good vnderstanding, that wisdom is to be honoured as a vertue and grace of the deuine Essence, and wealth to be esteemed as a Seruant of necessitie.

*Chre.* And this is your Schoole talke:

*Pam.* Yea Sir.

*Chre.* Good talke for Schollers: but doe their Masters holde it so, that money is but a seruant of neede?

*Pam.* Yes, and learned it themselues before they teach it vs.

*Chre.* But how vnderstand you a seruant of necessity?

*Pam.* For prouision of apparell which is necessarie, meate and drinke, and lodging, which are necessarie: horse and furniture, which are necessarie: maintenance

of

*and a young Man's Love.*

of wife, children, and seruants, all which are necessarie: to keepe good courtes, with good company, which is necessarie: to procure aduancement, which is necessarie: to keepe off want, which is necessarie: to helpe the needie, feede the hungrie, and relieue the oppressed, which is necessarie: In all which necessarie causes, the spirit being moued by grace and reason, to effect that which cannot be done without money, he is to be employed as a necessarie seruant, and a seruant at all necessities: but wisdom which is a director of the spirit in all good, and necessarie courtes, & the employer of wealth in all necessarie causes, is to bee honoured aboue all things, whatsoeuer man can be master of.

*Chre.* Well said; but superfluity then, money hath nothing to do withal, as thus: better want money then waste it vpon drunkennes, wantonnesse, or wickednes: for when one hath a coate that will keepe him warme, which was the cause garments were first made, and money is employed for them to lay on needles lace of threed, Silke or Siluer, or Golde, which makes the garment more weightie then warme, money is to be pardoned for any such vnneecessary expence.

*Pam.* Pardon me Sir, it makes the garment more comely, and comeliness is necessarie so larte that it excede not reason in measure: furthermore it is an vtterance of Silke, an vpholder of traffique, and maintainer of Arte.

*Chre.* So Sir, well said Maister Scholler, how finely you can make superfluitie in pride, be a reliefe of necessitie, and necessarie to maintaine traffique: but, content your selfe, cloath the backe warme, satisfie hunger and thirst, and so farre my money hath bene my Seruant,

B.

and

*An olde Mans lesson.*

and so farre hee shall bee yours. Why so you may say of a house, when the first cause was to keepe Man drie : to make more roomes then there is vse for, more Chimnyes, then is fier for; more Windowes then there is wit for, and more Painting and Guilding then there is good reason for : why should not monye lie still rather then bee employed in such vnnecessarie humors?

*Pam.* Oh Sir, are not many poore men employed in their labours, many men of trade exercised in their Arte? and is not the beautie thereof comely to the eyes of the beholder? which may as well praise God in the worke-man-shippe, as haue pride in the profession of it? oh, it is the ill minde of one that misconstrueth the good meaning of an other : and therefore monye being made for necessarie vses, and many necessarie vses in the building of faire houses, monye is to bee employed and the builder for his wisdom to bee honoured.

*Chre.* I thanke you Sir : but for my selfe, hee hath serued me to builde roomes necessarie for my vse and no further, and for a house fit for your calling my monye shall serue you and no further : why, you perhaps will defend feasts, and banqueting, when monye is onely to bee employed for necessitie to satisfie hunger and thirst.

*Pam.* Without offence, I thinke I may say, that Feastes are as necessarie as Fasts : for, as the one doth pull downe the flesh from rebelling against the Spirit, so doth the other giue the Spirit more life in reioycing vpon a iust cause of ioy : as in many excellent Histories, as well Diuine as humaine, wee may reade : but

*and a young Mans Leue.*

to allowe thereby of Drunkennes or glotony, I haue  
no such meaning: As at mariages, holy daies, and ho-  
nest merrie meetings, a little too much, is better  
then much too little: further-more the varieties of  
meates and drinkes, as Ale, Beere, Wine, Sugar  
and Spices, are the better knowne, wherein God  
is glorified, and praised for his blessings, and the  
Vintner, the Grocer, the Comfit-maker, the Cooke,  
the Brewer and the Butcher, doe by the venting  
of their wares, the better maintaine their trades: so  
that I thinke I may well say, that monye in the  
prouision of Feastes and banquets, is to bee employ-  
ed as a seruant of necessitie.

*Chre.* So Sir, you say well: but money hath  
serued mee for the good loafe and the Cheesc, Beefe,  
and Mutton, and nowe and then a Goose and  
a Chicke, or a Ducke of mine owne breede or your  
Mothers; and a cuppe of Ale or Beere of our owne  
brewing: this outlandish drinke (this Wine) is more  
costly then wholsome: I warrant you the greatest  
part of this Countrie standes vpon Corne, and  
Sheepe: and where haue you a Plough-man or a  
Shepheard, that almost knowes what Drinke it is,  
or cares for it, when he sees it? No, Ale and Beere is  
our best liquor, and therefore so farre as may kill  
hunger and quench thirst, monye hath serued mee,  
and so farre shall it serue you: but, whether is more  
wisdom in getting money to serue necessities, and  
keepe it for necessarie causes, or to studie trickes to  
lay it out vpon nice inuentions?

*Pam.* Truly Sir, (as I said before, monye is but rea-  
sons seruant, & wisdom is reasons maister: the if reason



*An olde Mans lesson*

the Seruant to wisdom, can finde meanes euen among  
fooles to get money, either by Labour, Arte, or For-  
tune: and wisdom onely be the director of reason in  
the imployment of that money, to the necessarie com-  
fort and honour of man: I holde it a greater wisdom  
well to dispose of a Seruants businesse, then to come  
by the Seruant, for money is euery mans Seruant  
in one sort or other: but wisdom liueth but with a  
fewe, whome shee maketh more honorable then the  
money-Master.

*Chre.* Yea, how can that bee? what honor is there  
without money? the best Scholler without money may  
make a hard dinner, and goe in a threed-bare Coate:  
and for all his grace in the Schooles, haue little grace  
in the world.

*Pam.* Yet learning in it selfe is honorable, and if he  
be gracious in patience, either to beare his Crosse, or  
to attend his comfort, then deserueth he the honour of  
that vertue that learning hath taught him, & is wrong-  
ed if he haue it not giuen him: for shall an Ass be held  
wise because hee hath put on a Foxes skinne, or like a  
wolfe can pray on a lambe? or if a foole that hath but so  
much wit as to play the knaue, & by his cunning to ga-  
ther coine, shal such a Deuil in the shape of man be ho-  
noured as a God? God forbid: no, the Golden Calfe  
of Horeb was an Idoll, and couetousnesse is the witch  
of wit, and the roote of all euill.

*Chre.* And which is the Toppe?

*Pam.* Pride.

*Chre.* And what is the body?

*Pam.* Sloth.

*Chre.* And what is the Armes?

*Pam.* Glotony



*and a young Mans Loue.*

*Pam.* Glotony and drunkennes.

*Chre.* What is the Sappe?

*Pam.* Letcherie.

*Chre.* What the Barke?

*Pam.* Enuie.

*Chre.* What are the Leaues?

*Pam.* Vanities.

*Chre.* The fruites?

*Pam.* Shame and paine.

*Chre.* Oh braue! a Tree for the Deuils garden, God  
blesse my ground from such Trees.

*Pam.* Amen.

*Chre.* But heere me a little, I thinke if a man should  
touch you with a tickling humor, of an effeminate na-  
ture, you would defend it to bee good, and money  
necessarie to bee ysed in such a seruice: and were not  
that a prettie piece of learning?

*Pam.* Howsoeuer Sir you thinke of it: I can shew  
good reason for it: for Loue is an humor of the minde  
infused into the heart, by the vertue of the Spirit: which  
by the grace of wisdome, the art of reason, and the Ser-  
uice of money, worketh honorable effectes in na-  
ture: for when the eye beholdeth beautie, nature is  
pleased in the obiectes; when reason findeth wit, wif-  
dome is delighted in the Subiecte; and when wisdome  
findeth grace, reason is ioyfull in vnderstanding; and  
then all these meeting together in conceite, must  
needes work together for contentment: for the accom-  
plishment of which, money must be a seruant of neces-  
sitie. As thus: If your neighbour had two Sonnes, the  
one were wise, learned, valiant, and honest, yet did  
want money to aduaunce his vertues, & the other had

*An olde Mans lesson*

much monie, and no other good matter to moue the least humor of good liking my sister to whom my grandmother hath left a good Portion, should effect this younger Brother without monye, and leaue the other to his all money: is it not fit and necessarie, that her money should rather bee an aduancement of his vertues, and a content of her kindenesse, and perhaps increase of her comfort, rather then bee a choaker of Midas, with more money then he can swallowe, and be an increaser of Idolatry: and perhaps, a grieue to you in the Prime of her owne comfort: so if it should fall out with me to affect the hope of my fortune, would you spare your Purse to procure my preferment? beleeue it father, the best loue is begotten by the eyes bred in the Braines, & growes to perfection in the heart: and shall not money bee a seruant then of necessitie to attend the commaundement of Loue? sic on this Market-matches, where mariages are made without affections, and obedience is performed by a grieued patience: no let money be vsed as a Seruant to reason, and not a Maister of Loue.

*Chre.* Oh fine boy; I almost finde where you are, but let me tell you, though your wordes hang well together, yet me thinkes, money lies better together: for if a Wench that hath money Loue thee, spend of her purse, or els thou wantest wit: if thou haue money and loue her that hath none, her wit hath made a foole of thee: for, tell me a tale of a Tub, of eyes & eares, and hearts, obiect and subiect, and wisdom, and reason: without money, tis not worth a whiffe: for *Aurum potabile* is a strange quintessence: it will make age young againe, it will giue the heart a life beyond all the phisicke  
of

*and a young Mans Loue.*

of the world: why Gold is halfe a God on the earth. it hath such power among people, Let a wench be wealthy, and set out in her brauerie, though she bee painted for her beautie, and scarce gentill for her parentage, yet, if she catch the name of a Lady, she must bee honoured like Queene *Guinener*: & if she be but neere a Princess, she shall bee almost worshipped like a Goddesse. Why goe no further but to our owne neighbours: what a slut will haue a husband if shee haue but a little money. and what fine Wenches match with Clownes, but onely for their Farmes and their stockes?

*Pam.* Yea, but Father, what followes? Icalouzie and Cuckoldry, and Bastardry, & Rogery: she cannot Loue him, nor he her: youth cannot loue age, age will be Icalous of youth, and loue wil haue his working: and therefore as I said before, the cause is couetousnes and the roote of all euill.

*Chre.* Well said againe boy: but yet twill not serue your turne, for I wil haue an other bowte with you: for money is a matter of more moment then you make account of: why? money makes the medicine for the sicke, pleades the Clients cause, maintaines the Marchants Trade, makes the Soldiers fight, and the Craftsman worke, the Trauailer tread lightly, and the olde Mare trot, and the young Tit Amble: it doth, I knowe not what, nor almost what can on earth be done without it: It frameth the instrumēt, tuneth the strings, playeth the lesiō, & singeth the song: it furnisheth the court, graceth the citty, & maintaineth the cōitry: In summe, let me tel thee, it is a matter of such moment, as there is neither youth, nor Beauty, Valour, nor Learning, wit nor wisdom, but if it want money to grace it, it shall haue

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haue little grace in the world: and therefore let him be first counted wise that gets it, then wise that keeps it, and last wise that knowes how to vse it : and whatsoeuer opinions are of it, holde you with me this assurance of it, that he is wise who hath it, and so contrarie to all them that say against it, say you, he is wise that is rich.

*Pam.* Oh Father I am sorry to heare you speake so feelingly of your loue to money : which you haue bene long in getting, carefull in keeping, and will be sorrowfull in leauing : Oh let it not haue such power ouer you, to make you a slaue to your Seruant : it is but a drosse trodden on by the feete of Beastes, serueth the begger, as a greater person, the wicked as the vertuous, the Iewe as the Christian, embrodereth the Horses cloathes as the Lords cloake, and the Maides kertell, as her Ladies petticoate : it begetteth Pride, breedeth warres, procureth Treasons, and ruynes countries: and yet let me say this of it : the fault is not in it selfe, but in the vse of it : and for the good that is done by it, is not of it selfe but in the wisdom of him or her that hath the vse of it, and therefore let it bee left indifferent good or euill, or neither of both, but fit for either as it is vsed : and count him rather wise that knowes how to vse it, then how to get it : for many get it by a wicked Father, which being wise, will not leaue it to a wicked Sonne: many get it by Dice and Cardes, which being wise, will imploy It in better courses : many get it by an olde blinde widow, that haue wit to spend it with sweeter creature: many get it by piracie at Sea, that employ it in a better courle at Land : In brieft, the getting of it sometime is so grieuous to a good conscience, as can approue no wisdom in it, and the employing of it  
may

*and a young Mans Love.*

may be to so good an ende, as prooueth great wisdom in the manning of it: and therefore in my iudgement, knowing no man wise through riches, but, many rich through wisdom, I holde him rich that is wise, not him wise that is rich.

*Chre.* So then you would haue me that haue been carefull to get money, which I haue lying by me for necessarie vses, bestowe it vpon you that knowe (as you thinke,) how to prooue more wisdom in the employing of it: it may bee I will doe so with parte of it, in hope, that you that can speake so well of it will knowe as well what to doe with it: but before we come to that point, let mee talke a little further with you touching your trauaile: what haue you chiefly noted for your benefit?

*Pam.* The natures of the Soiles, the inhabitants of the Countries, the dispositions of the people, and the wisdom of the Gouvernours: To the first, I noted according to the climat of what heate or coldenes, drie or moystnes, what fruite, what store, and in what season, what Riuer, fresh or salt, what Cattell, and Fowle, and Fish, what Mineralles, and what Mines.

*Chre.* And for Fish, you could bring none home alive, nor sweete: and, haue not our Seas, and fresh-waters, as good Fish as other? And for Cattell, there can bee no better Beefe nor Mutton, then ours: Now for Fowle, both Land and water Fowle: there are in our heathes, woodes and fens, I thinke as good and as great varietie with vs as any where: but it may be, far fetcht and deere bought is good for Ladies, and if you haue hit on a little monster, as a Camelion, or an Indian Flie, it may bee, if you can vse the matter handsomely, fooles

*An olde Mans lesson*

may giue you money for the sight of it: now for Mine-  
ralls, how much money forer you found in the coun-  
try, I feare you haue brought but a little out of it, and  
therfore for these notes, I think for any profit you made  
of your trauaile, you had bin as good a taried at home:  
Now for the people, I thinke, they are as we are in shape  
though by some of those outlandish, they misshape the-  
selues in their apparel, I know not what to say to them,  
but, if the mē be rich, it is like they will keepe their mo-  
ny, and if poore, they will either begge, cheat, or steale,  
and so liue as long as they can: and for the women, if  
they bee faire, they kuowe what to make of their  
beautie, and if Fowle, how to make of their money.  
Olde Folkes can tell howe to gouerne Children, and  
youthes will play the waggies, if it bee with their owne  
Fathers: for Boyes (God send them Grace) had neuer  
more witte then they haue now a daies. Now for  
the Gouvernours, where there are manye, it is  
strange if there bee not one wise, and if the rest will  
obserue good notes, their wittes may prooue nere  
the worse: now if there bee manie wise, it will trou-  
ble one wit too much to take notice of them all: and  
therefore Sonne, though a little expence of money  
haue bought thee a little experience, and the varietie  
of knowledge haue giuen thee a little contentment,  
yet, let no Idoll corrupt thy conscience, no vanitie  
corrupt thy wit, nor folly bee Maister of thy will:  
thy natue soyle is naturall, thy Countriemen nearer  
to thee then strangers: thy kindred, then ynknowne  
people, and thy Fathers house will giue a kinder wel-  
come, then the Pallace of a Princesse: Let not the  
alteration of the Ayre, alter thy nature, the obiect of  
thine

*and a young Mans Loue.*

thine eye the Iudgement of thy minde, nor the  
sound of the eare, the sence of thy heart: If thou  
bee returned home, as thou wentest out, I shall  
bee glad of it: but if eyther France haue taught  
thee fancies, Italye wantonnesse, Flaunders drun-  
kennesse, or any place wickednesse, I shall bee sorrie  
for thy Trauaile and wish thou hadst neuer gone: Oh  
let not wars make thee bloody, Courts make thee pro-  
digal, trade make thee couetous, lawe make thee parti-  
all, women make thee wanton, nor flatterie make thee  
proude: for, as Trauaile is the life of youth, and vari-  
etie the loue of knowledge, so yet after all thy Trauaile  
learne this, nay by thy varietie of thy knowledge  
learne this Lesson, couldest thou see all the worlde,  
thou shouldest see nothing but a worlde, and in the  
ende of all, finde all haue an ende: Riches must ey-  
ther be spent or leste, beauty must decay, honour must  
be transported, nature must growe weake, senses loose  
their sence, and life must ende, and then when all is  
gone, then vanitie, vanitie, and all is vanitie: in the  
grauē there is no beautie, no honour, no wealth, no  
sence, no life: & thither you must as well as I, and who  
knoweth, who first? now whether it bee in the Sea, or in  
the lād, in a Fishes belly or a Leaden Coffin: all is one; a  
grauē there must be, of whosoeuer it be: and therefore  
before thou comcest to that last Inne of thy worldes  
Journey, let me wish thee wheresoeuer thou goest, and  
whatsoeuer thou seest, be still one man & remēber one  
thing: serue but one God, loue but one & thing owne  
cōntry, haue but onewife & trust but one friēd: for ma-  
ny Gods breedeth heathens miseries, many countries  
trauailers humors, many wiues mēs purgatories, and



*An olde Mans lesson*

many friends trustes ruine: first God gaue thee life, loue him for it: yea hee loueth thee, liue to him for it: your Countrey gaue you foode vnder God, loue it for it: your Countrey gaue you knowledge first vnder God, liue in it for it: your wife giues you Issue, loue her for it, she easeth your house cares, liue with her for it: and your friend conceales your secrets, loue him for it: and is an other your selfe, liue neere to him for it: and leauing the vaine desire of varietie, liue to the onely loue of vertue: spend your thoughts in contemplation of Deuine comfort, your substance in the seruice of God, and benefit of your countrey: wagge not wanton with the wandering eyes, nor trifle out time in vnprofitable toies: couer not your balde head with Periwigs of borrowed hayre: curl not your beard with hot Irons: leere not aside like a Beare-whelp, nor looke vnder the browes like a Bull-Dogge, march not in a towne of peace like a Souldiour, nor runne out of your wits in an humor: cary not a picke-tooth in your mouth, a flower in your eare, nor a Gloue in your Hat, for it is apish and foolish, deuised by idle heads, and worne by shallowe wits: binde not your inuention to Poetry, nor make an Oration of an Epistle: Learne but two partes of speeche, to speake good wordes, and to good purpose: goe cleanly but not gaily, and gaine honestly, and spend thrifilie: feede sparingly, drinke moderately, sleepe soundly, but rise early, so passing thy time merrily, thou shalt liue happily and die blessedlie: this lesson hath been taught me at home, and I doubt: you will scarce finde a better abroad: but least I growe teadious to thee, thus to take thee to Schoole as soone as thou comcest home, I pray thee tell



*and a young Mans Loue.*

tell me thy opinion of contentment : whether it can be so well had abroade, as at home?

*Pam.* Truly Father I knowe not the minde of euery man, nor how fullye to define content : but when wit hath found out, reason hath Iudged, and nature hath receiued the pleasure of the Spirit in the delight of the sences, I thinke, if in the world there bee any content it is there: Now, be it at home or abroad, all is one, for there is an olde sentence which is oftentimes newly in effect. *Omne Solum fortis patria:* euery house is home, all Countries are one to a resolute minde : a friend is a friēd abroad, & an ennemie is an ennemie at home: vertue is limited to no place, but honoured in al persons, & loue hath a worlde to walke in, to take the pleasure of his fortune, where varietie of choise tries the wisdom of judgement : my father, if I beholde him but as a man, I can loue him but as a man, but when I thinke of his loue, I loue him as a Father : now, loue being bound to no place, cannot forget his owne nature any where : nay absence of place strengthens the memorie of Loue : and therefore if I beholde my selfe, in being a sonne, I remember my Father: if I behold your bounty, I remember your blessing, and honour your Loue : so that still I say, it is not the place, that perfecteth affection, no not in nature : and sometime absence is the cause of the more Ioy in loue, as in the Souldiour, who after Conquest returneth with more honour then he had at home: the Marchant after a voyage, pleaseth his mistris with better wares then she had at home: the Courtier after trauaile, tels his Lady a better tale, then of a Foxe and a Goose, and the Scholler after Trauaile, makes a better verse then at home: why the Clowne af-

*An olde Mans Lesson*

ter trauaile can learne to kisse his hand, & maide Maul:  
kin after trauaile, can make new countenances & new  
complexions: oh father, this home humor wil soone be  
worne so threed-bare, that if it were not shifted with  
some trauaile (euen with lazy) wit would grow louzy:  
for in place of accout, where knowledge is to be enquir-  
red, there is more matter then for the Market, and of  
more judgement then maister constables: were the wise  
that haue scene the world, note the necessarie good of  
Trauaile: who neuer heard but a Iacke-Dawe would  
thinke a Parret a spirit, & either be affraide of her, or in  
loue with her, when he that knoweth her what shee is,  
wil regarde her as shee is: now he that neuer saw but an  
Ape, would thinke a Baboone a little deuill: but he that  
hath trauailed where they are bred, will know them for  
ordinary beastes of those countries: he that neuer saw a  
Mountibanke, would take a curtizen for a better crea-  
ture, but hee that had scene their traffique would neuer  
care for their trade: he that neuer saw a Whale would  
thinke it a Deuill in the Sea, but hee that had been  
where they are bredde would knowe it there, an or-  
dinarie Fish: hee that neuer saw a Picture would goe  
neere to thinke it an Angell, but hee that knowes them  
what they bee, will thinke of them as they are. Oh Fa-  
ther, the Tiranny of one Prince makes the mercie  
of an other more glorious: the terror of warre, makes  
peace seeme more joyfull, and the daunger of the Sea  
makes the Land more wished for: doth not the drun-  
kenesse of one Countrie make sobriety in an other  
seeme more gracious? the Treasons in one Countrie  
make loyalltie more honourable in an other? and who  
hath not scene the one, how can he Iudge of the other?

now,

*and a young Mans Love.*

now, for further causes of contentment, what Golde is in the Indies? what Arte in China? what workmanship in Millaine? what building in Florence? what Fountaines in Genoua? what State in Norremberge? and for Venice who hath not seene it cannot praise it, but who hath seene it, and can judge of it, I leaue him to speake of it. Oh the Corne, wine and fruite of France! the Oyle, Spice, Drugges and fruite of Spaine! the Rosen, Pitch, Tarre, and Hempe, Waxe, and Honie from the Easte Countreies! the Velucts, Sattens, Taffaties and Silkes of Italy, and other farre Countreies! are these at home? yea, but howe? not to bee seene with that contentment that it is at their home: for, to see the little Worme that windes the Silke, how shee lins before her working, and then, how with her worke, shee payes for her liuing, how neate the Maides bring them to Market, wound yp in their worke, how finelye they are wound out of their worke, and their Silken threedes wouen into diuers fine Stuffles, as well Cloath of Golde, Tissue, Siluer, or Tuffed or plaine Veluct or Satten, or stuffles of other names, the rarenes in the Arte of it, and the neatenes in the dooing of it, it is a thousand times more contentiue, then to buye it in a Shoppe, and to weare it in slappe: Oh to see a Generall in the midst of an Armie, or a Cittie besiedged: to see the Beautie of one, and note the strength of the other, and to tarrie the fortune of both, it would make you breake your Spade, and your Flaille, and as olde as you are, trye the Fortune of your Sworde, to see but one such a sight in all your life: why

*An olde Mans lesson*

why in a Chamber to see a woman of worth sued to, by the better sort, to heare the excellencie of her wit deliuered at the ende of her tongue, with such a grace of modestie, as might cleere suspicion of vngratious action, when her eyes like starres did sparckle in the little Element of her face, and her hayres like wiers, might winde vp the thoughts of loues heart, while her wordes like Oracles, should coniure honour to loyaltie, to behold such a queene-like creature in the richest of her array. to reade her in the excellēcie of her wit, & heare her in the excellencie of her musicke, were such a contentment to the spirit of good vnderstanding; as would make the heart to rise, to the highest of his worldes ioy: and, is this to bee seene at home in a cupboard, or a Corne-loste, or a Cowe pastor? no, no, I confesse, flesh and blood, red and white, and louely browne, will doe well where are no better: but a countrey daunce is but a Iigge to a stately Pauen: no father had you seene that which I haue seene, and know that I knowe, you wold long as well as I to see that I would see: for an olde Mans lesson, is knowledge by experience, and a young Mans Loue is varietie of vnderstanding, which is the fruite of Trauaile.

*Chre.* Well Sonne, I sayed it not for nought, that Boyes in these daies, haue wit at will; God send them grace to vse it well: but, now I haue heard you at leysure, giue mee leaue to answere you a little touching contentment: you say, euery house is a home, and euery Countrie alike to a resolued spirit, but he that selleth Land at home, to looke ouer Land abroad, when his money is spent, and hee hath neither house nor home, what then follows, but, insteede of content, play Mal-  
Content,

*and a young Mans Love.*

Content: and for the commoditie of Land, better haue an Acre of land in Cheape-side, then a hundreth in the Land of waste, for it is either vnder water, or subiect to drowning, and therefore tell not mee of your outlandish earth nor the fruites of it: for, I can haue as good hearbes and fruites here at my doore for my money, as you can haue any where in your trauaile, I know it: for I haue heard the say it, that haue tried it: why? haue not we our Cherry, our Strawberry, our Raspelle, our Goose-berry and our Mulberie, and I knowe not how many berries, as the Season serues? haue not wee the Plumme, the Peare, the Apricocke, the Apple, the warden, and the Quince, the Walnut and the Filberd, and the Hasell Nut, the Medler, and the Ches-nut, and al in their seasons, growing in our countries, & brought to our markets? and are they not cheaper heere then to trauaile for them, I knowe not whether? Indeece, I thinke we haue them not in such abundance, for I holde no such necessitie: now, for Mineralles, I doe not thinke but you may finde more Golde and Siluer aboue the ground in one Acre in Cheape-side, then you may finde in ten of the best Acres in your Trauaile: and therefore, for Earth I thinke we haue as good at home, as you can finde abroad: and so much for your earth. Now for your fine wormes, and your worming Maides, it is a prettie idle thing to stand peering on a Worme, but, perhaps we haue wormes at home, that winde themselues vp in Silke, though they bee not carried to Market, one of which are better worth then a hundreth of your wormes, & for Maides, if our maides be not as cleanelly on the market day, as they are on a Holy-day, trust mee no more, and I am sorrie you can

D.

say

*An olde Mans lesson*

say no more for yours: for they that bee not Sluts, will  
bee neate, and there is an ende: and for your  
Silkes and Veluets, wee haue our Sattens heere  
with such a glasse, that you may almost see your  
face in it, vppon the backside of a Vardingale: and  
therefore talke no more of it: wee haue it heere with-  
out trauaile, as well as you haue it there with your tra-  
uaile, and so content your selfe: Now for your Parrats,  
your Apes, your Whales & your trickes, some of them  
we heare speake, and other we see daunce, & other wee  
heare of, and what care we for more? they that will bee  
fooles to giue money for fancies, let the alone with their  
follies, I wish not to Trauaile for any such toyes:  
Nowe for your Campe and your Cittie besiedged,  
howe gallant fouer the sightes seeme pleasing to  
your humor, yet I thinke the heart of a wise man  
will bee better pleased with a poore peace, then a  
Rich Warre: though commonly Warre bee the  
cause of pouertie, and peace of wealth: Nowe for  
your wenching humor, so fine and so wise, so faire, and  
so sweete in her lookes, and her wordes, and her  
trickes, and her toyes, I thanke God, the thought  
of that world is done with mee, and I would it were  
neuer to bee thought on with you: for let an Olde  
Mans lesson bee what it will, a faire vench is a young  
Mans Loue, and so I allowe it should bee: but then  
I would haue it neere home, that I might Iudge  
the better of it, for there are as I heare, so many  
Painters of Womens faces, so many Instructors  
of Womens tongues, and so manie flatterers of Wo-  
mens humors, that if a man haue not both his in-  
sight and his outfight, he may pay home for his blinde-  
nesse;

*and a young Mans Love.*

nesse: and therefore, let Viers, And Oracles, and such Poeticall figures or fictions passe, and for a flaxen or a browne hayre, for a chaste eye, and an honest face, for a good complexion, and a gracious disposition, I thinke all the worlde is not better prouided for good Wenches then our Countrie, talke of your farre Countries what you list, and therefore I see not howe you are benefited by your Trauaile, more then to haue libertie to tell more then many well belecue: but let mee aske you one thing in your Trauaile, did you not reade any Auncient Histories?

*Pam.* Yes diuerse: and one which mee thinkes were worthie to bee reade of daily: of Licurgus the great Law-maker.

*Chre.* What might that bee, that you wish so to call in memorie?

*Pam.* The Law that he first made when he came into the Cittie of Athens, that all the Fooles and Iesters should bee whipt out of the Cittie.

*Chre.* That would goe sore nowe I tell you, for they thriue strangelic in these daies: but tell mee, haue you not reade, nor heard the opinions of the Philosophers, touching their descriptions of some especiall matters?

*Pam.* Yes, I haue reade certaine descriptions of opinions, but, I finde not their names set downe: I haue reade a strange description of a Woman.

*Chre.* And not of a man?

*Pam.* Oh yes and that to good purpose.

*Chre.* I pray thee if thou canst remember them, recite them.



*An olde Mans lesson*

*Pam.* First I read that a woman was the cracke of a Mans wit, & the trouble of his vnderstanding, the hardest part of his body, & the worst part of his substance, Natures Baby, and reasons Torture.

*Chre.* And what of Man?

*Pam.* I read that Man is the Pride of Nature, the play of Time, a Womans Foole, & an Apes Schoole-master.

*Chre.* And what of Riches?

*Pam.* That they are the Plague of wit, the subduer of reason, the tempter of Nature, and the abuse of time.

*Chre.* And what of pouertie?

*Pam.* That it is the Badge of Patience, the triall of vertue, the Touchstone of grace, and the punishment of mercie.

*Chre.* Good Notes, but whom haue you noted the moste happie in the world?

*Pam.* The Foole.

*Chre.* Your Reason?

*Pam.* Because he knowes no vn-happinesse.

*Chre.* And who moste vn-happie?

*Pam.* The Athist, because he wants grace.

*Chre.* Whome the Richest?

*Pam.* The wise: because, knowledge is a high Treasure.

*Chre.* And who the wisest?

*Pam.* The faithfull, because they are halfe way in Heauen.

*Chre.* What is the best gouernement?

*Pam.* Loue.

*Chre.* And what is the best punishment?

*Pam.* Fasting.

*Chre.* What



*and a young Mans Loue.*

*Chre.* What is the best Lawe?

*Pam.* Iustice.

*Chre.* And what the best pleading?

*Pam.* Truth.

*Chre.* Shorte, and sweete, I like all this well: nowe tell mee what is the best Beautie?

*Pam.* Vertue: for that it makes the fowle faire, and the faire gracious.

*Chre.* What the best honour?

*Pam.* Wisdome, for that it serues God, & gouernes the worlde.

*Chre.* What hast thou read to be the greatest torment of the worlde?

*Pam.* An vnquiet wife, because a man is bound to her.

*Chre.* And what the greatest comfort?

*Pam.* A quiet conscience, because it keepes the soule in peace.

*Chre.* What finde you the moste precious?

*Pam.* The word of God, for it directes the soule.

*Chre.* And what next?

*Pam.* Time, for it is wisdomes rule.

*Chre.* And what is moste grieuous?

*Pam.* A frustrate hope, for it grieues the heart.

*Chre.* And what moste ioyfull?

*Pam.* A settled faith, for it is fearelesse.

*Chre.* Which is the moste wittie creature in the world?

*Pam.* A Woman because shee can make a Foole of a man.

*Chre.* And which is the moste foolish?

*Pam.* A wicked man, because he leaues heauē for hel.

*An olde Mans lesson.*

*Chre.* What holde you the least worthe?

*Pam.* Vanitie, because it is a hurt of wit.

*Chre.* What vertue holde you the greatest?

*Pam.* Patience, for it keeps the Spirit intemper.

*Chre.* And what vice the vilest?

*Pam.* Drunkenesse, for it makes a Beast of a Man.

*Chre.* What is the best studdie?

*Pam.* Diuinitie, for it is the Schoole of Wisdom.

*Chre.* What next?

*Pam.* Philosophie, for it is the Schoole of Nature.

*Chre.* What thinkest thou of Loue?

*Pam.* A trouble of wit.

*Chre.* What thinkest thou of beautie?

*Pam.* A colour.

*Chre.* Of Youth?

*Pam.* A Spring.

*Chre.* Of Age?

*Pam.* A Blast.

*Chre.* Of Honour?

*Pam.* A Title.

*Chre.* Of power?

*Pam.* A charge.

*Chre.* Of Wealth?

*Pam.* A care.

*Chre.* Of life?

*Pam.* A Trauaile.

*Chre.* Of death?

*Pam.* A rest.

*Chre.* Truly Sonne what thou hast benefited thy bodie by thy trauaile, I knowe not, but by the Trauaile of thy spirit, I see thou hast somuch bettered thy knowledge, that I care not whether thou goest, so thou returnest

*and a young Mans Loue.*

turnest so well home: and were it not to wearie thee to much, I would aske thee a few more questions.

*Pam.* What please you I will answer the best I can and craue pardon, if al be not to your liking.

*Chre.* No thou canst not displease my loue, that ioyes not a litle in thine vnderstanding: and therfore, let me first aske thee, where doost thou thinke is the most darger in the world?

*Pam.* At the Sea: for the Windes, and the Waues, the Rockes & the sands doe often threaten distruction.

*Chre.* And where most safetie to liue?

*Pam.* In heauen: for in the worlde there is none.

*Chre.* But in the world where is the sweetest life?

*Pam.* In the Vniuersitie: for there are the best wits, and the best rules.

*Chre.* And where the vaineest life?

*Pam.* Among women: for there is but losse of time

*Chre.* And where the costliest?

*Pam.* Among Courtiers: for there is much pride in apparell, and great causes of expence.

*Chre.* And where the Idlest?

*Pam.* In the Ordinaries where there is nought but talke, and play, and Cheere.

*Chre.* Where is the quiet life?

*Pam.* In the Countrie, where wit may feede the spirit in contemplation.

*Chre.* Where the noblest?

*Pam.* In the warres: where valour may shew mercie, and wisdom gaine honour.

*Chre.* And where the moste blessed?

*Pam.* In the Church, where praier and fasting findes admirable comfort.

*Chre.* Well

*An olde Mans lesson.*

*Chre* Well said my good Boy, but out of thine owne Countre, tell mee where thou didst finde moste contentment?

*Pam.* In Italie: for there I found the Marchant rich, the Souldiour valiant, the Courtier Affable, the Lawyer Learned, and the Crattee-man cunning, the Women faire, and the Children toward: the earth fruitefull, the fruite pleasant, the Climat temperate, and the Labourer painefull. I cannot say but in other Countreies I found diuers of these, but not al, so much in any.

*Chre.* And where moste discontentment?

*Pam.* In Barberie, where the Souldiour is bloodie, the Iewe liues with the Gentill, the Marchant is of no pleasing carriage, the Courtier I neuer saw, the Women are not beautifull, the Climat is hot, and the Soile but euen so, so: and in summe, little good but Hides and Sugar.

*Chre.* I hope thou didst make no long stay there:

*Pam.* No Sir, nor euer intend to come there againe: I had rather make Salt my Sugar, then Trauaile thither againe for it.

*Chre.* Where didst thou make thy longest aboade?

*Pam.* In Italie, and there, except at home with you, I had rather spend my life, then in many places of the world: and in Venice of any place there.

*Chre.* Your reason?

*Pam.* Because there I may feede mine eyes with manie faire objects, and my minde with many deepe considerations: to beholde the platforme and Scituati-on of the Cittie, how it standeth enuironed with the Sea: then to view the stately buildings of stones, as wel in their Churches as their Houses: vpon the Realta, to  
see

*and a young Mans Love.*

see the varietie of strangers, to obserue the people, their habites, their Languages, and their carriages: to see the treasurer of S. Marco, the prouision in their Arsenale, and the state in the Dukes Pallace: to note the strict & ciuill manner of their gouernement, to conuerse with fine wits, to accompany kinde natures, to beholde their faire Ladies, and to enioy the libertie of conscience, to take a Gondolo, and crosse a smooth Sea, to their sweet Riuers, and at pleasure to take the ayre of their pleasant villages: to feede of their sweet fruites, and drink of their delicate wines: with other needeles things to talke of, that except this countrie, and your house, I knowe no such place of contentment.

*Chro.* Thou saist wel, these causes, of content may wel make thee in loue with the Countrie: but I am glad to heare thee except thine owne countrie & my house, where I doubt not, thou shalt receiue as much true content, as either Italy, or all the world can affoord thee: at least if I can deuise it, it shall bee so: but if it cannot bee, it shall be my content, that thou shalt haue it where thou wilt, or canst deuise it: but, beeing now abroad, & supper will not be readie this hower: I pray thee recite me some prettie Historie, or tell mee some prettie tale of somewhat that hath passed in the way of thy passage: I care not of what nature it be, it shall content me.

*Pam.* Vpon the suddaine to call to minde any historie of auncient time, that may be worth the recounting, I shall haue somewhat to doe: but of some such matter as hath passed in my Trauaile, whereof I haue bene either an eye witnes, or had perfect intelligence, that I may tel you the truth, I care not if I acquaint you with the discourse.

*E.*

*Chro. I*

*An olde Mans Lesson*

*Chre.* I pray thee doe, and thou saist well, for Trauailers are giuen (some say) to begull the worlde with gudgins: especially such as long after newes & to heare strange things, though they neither vnderstand them in the telling of them, nor can remeber a word of them, but for thy selfe, though I were but a friend, yet I see, such is thy knowledge of good, as will not let thee commit so great an euil: & therefore, on gods name say what thou wilt, it shal content me, I will beleue it, & thanke thee for it, for it will bee a good meane to passe away the time, and to make our walke seeme the shorter.

*Pam.* Sir to tel you of a bloodie fight, a defeated armie, the Sacke of a Cittie, or the wracke of a Shippe, were more lamentable the comfortable: to tell you of a monster, that had bin the death of a man, would but mooue pittie and grieve: to tell you of the plague in a countrie, and the ruine of a kingdome, would but be a breeding of melancholly: to tell you of a Shepheard and his Dog, wold but shew you that you see euery day: to talke of a Foxe and a Goose, why the countrie is too full of them euerie where: to tell you of a Wolfe & a Lambe, why it would but make you pray for your flock: & therefore to leaue al idle & vnfitting humors, I wil tel you in my opinion, a true & prettie discourse of somewhat that hapned in a Cittie, where I spent some time, which I hope shall not dislike you. *Chre.* I pray thee doe.

*Pam.* Then Sir you shall vnderstand, in the Cittie of Venice, a place in which I spent sometime, it was my hap, among other contentments to sal acquainted with a yong Gētle mā, much of mine own yeres, had bin at the vniuersitie, scene something in trauaile, & there finding many pleasing spirits, thought good to spend some time  
among

*and a young Mans Love.*

among the: it fell out one morning among other, going towards S.marco in my cōpany, passing by a house of a great Magnifico or gentlemāly marchāt, he chanced to espy, in an entrie within the doore, a pretty, nay a young gentleman talking with a faire damsel, whom he imagined to be the yong mans mistris, but it fell out she was his sister: now the yong gentlemā wel acquainted with my friēd, beckned him into the house, & gaue not onely him, but mee also, for his sake, a very kinde welcom, & procured no lesse at the hāds of his faire sister: whō though far short of her desert, I wil describe in her worthines her yeres about twenty the prime of natures pride and virginities honour: beautiful, so far, as a creature can be imagined. wise with that modesty that made her wit admirable: & kinde, with that care that made humillty gracious: her portiō though not for a prince, yet able to make a poore mā wealthy: & for her proportiō, the painter might be graced in her counterfaite: loued she was of al that knew her, hated of none that could know her: serued of manie that were happie to attend her, and especially beloued of one that did truly honour her, who was the young man whom as my selfe I loued: often did hee sollicite his suite with such secret prooffe of his affection, as made her Parents no lesse willing to entertaine his kindenesse, then her his loue: his speech was sildom & not much, his letters few & not teadious, his gifts not many, but of worthe: and thus farre wrought her fauour with his affection, that for women though hee saw many, yet hee loued none but her: her vertue made him vowe chastitie, her beautie were his eyes blisse, her modestie, was his loues praise, & her loue, his lifes honour:



*An olde Mans lesson.*

she knew it, and was pleased in it : I knewe it, and loue him for it: her parents vsed him as a Sonne, her Brother as himselfe, and she as her Brother: now affection grew to passion, and patience to ioyne with reason , for the confirmation of a mutuall comfort : but what fortune doth in these courses, too many in their crosses can witness: he was farre from his parents, & shee at home with her friendes : loath hee was to put her to aduenture of her honour, with his fortune, though in him shee reposed her worldes felicitie : loath shee was to leaue him for want of what with him, and yet her care was such of him, that shee would bee ruled by him : and therefore hauing betwixt themselues sealed with their hands, the infrigible band of faith and troth in the heart , after a supper in her fathers house, & a breake-fast in her brothers lodging, as well as loue could giue him leaue, hee tooke leaue of his faire lady, to looke home toward his father, to whome hee would impart his suite, of whome hee would obtaine a blessing , and from whome hee would returne to her, with his fortune: To tell you the manner of their parting , if euer you were in the like perplexitie, would but reuiue a forgotten passion: but, when swallowed sighes, and bleeding teares had almost marr'd all on both sides, her brother caried her away, & I brought him away , and so went the world away: Now many a night since haue I lyen with him , and heard him deliuer such due praises of her worthinesse, and sigh out such deepe sorrowes of his own unhappinesse, that if I could haue done him good, I could not haue denied him, and not being able, I could not but sorrowe with him.

*Chre.* Alas poore Gentleman, where did you leaue him?

*Pam.* Not



*and a young Mans Loue.*

*Pam.* Not farre from his fathers house.

*Chre.* And doth his father loue him?

*Pam.* Or else he were vnnaturall.

*Chre.* And doth he loue his Father?

*Pam.* Deereley, I will sweare for him.

*Chre.* And will not his father helpe him?

*Pam.* He is fearefull to charge him.

*Chre.* And doost thou loue him?

*Pam.* As my selfe: and deere of any but your selfe.

*Chre.* What will serue him?

*Pam.* A thousand Crownes.

*Chre.* I wil giue it him, and thee as much more to accompany him.

*Pam.* And will you not repent it when you knowe him?

*Chre.* Why, I knowe he is not mine enemie, if he be thy friend: and if thou louest him, I will thinke nothing too deere for him?

*Pam.* Imagine it were my selfe:

*Chre.* Haue I ought too deere for my Sonne, that could finde me out such a Daughter?

*Pam.* Then deere Father pardon my circumstance, and fauour my suite, your sonne is the man: my Mistresse the Lady: and in the performance of your worde, lies the hope of my comfort.

*Chre.* Saist thou mee so Boy? gramercie for thy merrie tale: I will be as good as my worde to thee and better in my loue to thee: I will goe to her with thee, and make vp the match for thee: Thy valour with her Beautie, thy learning with her wit, thy honestie with her vertue, thy land with her money, I hope shall make a happie coniunction: for though thou wert a stranger,

*An olde Mans lesson*

thou shalt be found no begger : and now thy Mother  
is dead, and thy sister is married, I care not in my olde  
age to see a little of the world with thee : but yet by the  
way, now thy wooing is past, for thy wiuing let me tell  
thee: If shee gouerne thee, thou art gone : Lord haue  
mercie vpon thee: and if shee will bee gouerned by  
thee, then beware of a Fooles Paradice, for Women  
haue stomackes : and if they cannot pranke, they  
will powte, if they bee faire they are either idle or  
worle occupied, if fowle cyther sullaine, or vncom-  
fortable : if rich, cyther proude or froward : if wittie, in  
daunger of humors : if fantasticke, out of question A-  
morous: if young, wilful: if aged: wayward: Now tell me  
how wilt thou chuse a wife? if thou fit not her humor  
she wil frown, if she fit not thine, thou wilt fret, & ther-  
fore though wit be gracious, & beautie be pretious, &  
kindenes be comfortable, & vertue bee honorable, and  
wealth doe wel, & loue be a wonderfull thing, & al this  
be in a woman, yet, when vse makes wearines, & wear-  
nes makes loathsomnes, & constancy is so cumberfom  
that it hinders much contentment: when she falles deafe,  
or thou blinde, or she sicke, & thou poore, or shee be of  
one minde or thou of an other, that complaintes must  
be made, causes must be decided, quarrells must bee en-  
ded, enemies must be reconciled, or parties parted, and  
how the? when will or wat breedes woe or wickednes,  
& loue is an other thing then hath bene talked of in the  
olde time, what then? swearing & staring, scolding and  
brawling, cursing & banning, & crying: oh fine life for  
a mad dog, when the childe bawles in the Cradle, the  
wife brawles at the table, the nurse wralles in the kitch-  
in, & the maide mumbles in the seller, where are you  
then?

*and a young Mans Loue.*

then: in a pittifull wood, alas the day that euer I did it: there is no helpe for it, & therefore in time looke to it. if thy mistris be as thou saist, God keep her so: if she be not & holde not, if thou saiest thou louest her, I pray heartely that it holde it so: but hope saies the best, & I will belecue it, & feare saies the worst, & I wil desie it: onely this my Sonne, let me tell thee touching the managing of a wife, maintaining loue with a wife, & the assured notes of a louing wife: & first for the managing of a wife note her yeres, her wit, her disposition, & her acquaintance: if she be young, be careful but not iealous of her, make not two beds with her, except in sickenes, & that not fained: let her not want such cōpany, as you thinke fit for her, for idlenes & solitarines, put many thoughts into a womans head, that may anger her husband at the heart: why a dreame sometime of vnkindenes will put strange passions into some womans head, & therefore awake let her not be without company to exercise her wits in good conference: least she be worse imployed in ill cogitations: let her bee apparrelled to thy calling, but no further, for feare of pride, & then a worse plague: let her feede holisomely, but not to daintily: for, as snow engēdreth haile, a licoris tongue will haue a couetous minde: you know my meaning, let her wāt no necessities, nor feede her with superfluities, welcome her friends that are honest, & keep her from tatling Gossips, make some cōmend her modesty in her hearing, but vse none: cherish al good humors in her: let her lacke no silk, cruell, threed, nor flaxe, to worke on at her pleasure, force her to nothing, rather prettily chide her frō her labour, but in any wise commend what she doth: if she be learned and studious, persvade her to translation, it will  
keepe

*An olde Mans lesson*

keepe her from Idlenes , & it is a cunning kinde taske:  
if she bee vnlearned, commend her huswifery, and make  
much of her carefulnesse, and bid her seruants take ex-  
ample at their mistris:winke at an ill worde, at least if it  
growe of ignorance: and sometime feede her humor,  
so it be not to thine owne dishonour: let her vse thy  
purse but not be priuie to thy state: If she bee giuen to  
play, take heede of a trick, and if it be at Tables, looke  
she beate not false: at boord be merrie with her, abroad  
kinde to her, alwaies louing to her, and neuer bitter to  
her for patient Grizell: is dead long agoe, and women  
are flesh and blood, though some haue little wit & rea-  
son: if she bee wise obserue her, if vertuous loue her, if  
kinde requite her, & if constant make too much of her,  
for she is a Jewell, and more worth then you can ima-  
gine her: beleue me Sonne what I tell thee, for I haue  
daunced the daunce before thee, and though I will not  
blowe the horne to thee, yet if thou hunt a good chase,  
I can teach thee: Tush though Boyes be mad wagges,  
yet an olde Dogge bites sore: and therefore, my good  
Boy, heare and note what I tell thee: thou wilt finde it  
will be good for thee: if she coll and kisse thee, and hang  
on thy lippes, take heede shee doe not flatter thee, and  
looke who is behinde thee: if she powte, and lowre at  
thee, she meanes no good to thee: words of course may  
be good, but course wordes are naught: take heede of  
a leering eye, and glibbe tongue, for they are common-  
ly like a crosse-bowe, soone bent: take heede of a proud  
spirit and a fowle mouth, for they are moste of them  
eyther costlye, or vnquiet: take heede of a swearer & a  
drunkard, for they will surely bring thee to destruction:  
but what neede I to giue thee warning of these woes,  
when

*and a young Mans Lome.*

when thou hast made a choice of so many comforts: & therefore I will onely hope the best, and belecue it, and helpe thee in what I can to it.

*Pam.* My good Father, how much I holde my selfe bound to your kindenes, I cannot expresse, but will endeavour in my duetie to make you finde: for though I am assuredly perswaded of my iudgement, yet shall my wit giue place to your experience: and such and so manie are the merrie trickes of these daies, that foure paire of spectacles will scarcely helpe one paire of eyes, to see clearly into the true constancie of a kinde woman: for though in my mistris, I hope it is not so, yet naturally in many, it is so: they haue strange humors in painting their faces, in borrowing their hayres, & changing their mindes: why, sure I thinke they are madde, when they thinke themselues wise: when running from God to the Deuill, they can cuckolde their husbands with knaues, though sometime money makes such matches, that Beggers liue better liues: and it is a fine iest, to see how the deuill teacheth them, to excuse their owne sin, as thus: flesh is fraile, these wicked men are ful of temptation, and my husband is such a, and so foorth: but this will not serue, when time shall serue, that they shall answer for their seruice to God, and their husbands: but I hope mine is not so, nor will prooue so: nor any honest husband is so ill wiued, nor any honest wife so ill minded: tis but a tale surmised to wrong poore Wenches, and fright poore fooles, and therefore such as are good, God holde them so, and such as are to blame let them doe no more so.

*Chre.* Amen Boy say I to: but I doubt the worse, there will be trickes in the world, that euerie man shall

F

not

*An olde Mans lesson*

not bee acquainted with : but since we are entred into  
this same loue-talke, though it bee a matter past my  
reach many yere agoe, yet to refresh an olde wit, let me  
aske thee one question?

*Pam.* As many as please you.

*Chre.* If loue be in the world, where dost thou thinke  
he liues?

*Pam.* In mens hearts and womens eyes.

*Chre.* How is that found?

*Pam.* By womens tongues, and mens wits.

*Chre.* How so?

*Pam.* Why their eyes speake kindly, & mens hearts  
beleue it: and their tongues bewitch mens wits, that  
are carried away with it.

*Chre.* Whither are they carried?

*Pam.* To their willes.

*Chre.* And what to doe?

*Pam.* To vndoe themselues.

*Chre.* Is it so in all?

*Pam.* For the moste part.

*Chre.* How then is it with thee?

*Pam.* Farre otherwise. for when you shal see the sub-  
iect of my choice, I doubt not but you will say, if there  
be a Phoenix in a woman, and an Angell in an earthly  
creature, she is one.

*Chre.* Oh but Sonne, speake neither poetically, nor  
prophanely, for the Phoenix is but a fiction, and an An-  
gel is a heauenly creature, if it bee a good one, or else I  
know not what to say to it, whether it may bee in a wo-  
mā or not: for let me tel thee, a womā being the weaker  
vessell, I wonder how (hauing a stronger spirit then her  
husbands) he doth not burst with the force of it?

*Pam.* No, no,

*and a young Mans Love.*

*Pam.* No, no, as you say, it may be a worse spirit then her owne that doth haunt her but by fits, to trie her husbands patience, which being sound, puts the furie to flight, and then she become: her selfe againe: but from such spirits in women that vse men thus, good Lord de: liuer vs.

*Chre.* Amen say I boy, for thy sake, for I haue done with them: but tel me now the reason of patience, why, a man than sees his miserie, knowes his abuse, and will abide it, why hee shold so befoole himselfe to digest it.

*Pam.* Because, in seeking to help himselfe, he may hurt himself, & of two evils the least is to be chole, for shame cannot be recouered, griefe cannot bee put off, murther cannot be answered, & therefore a fault must be winked at: and in time eithor age or weakenes, wil make the wearie of it that vse it, and then repentance makes the perfect creature: vertue is a diuine guise, and euerie one hath it not: Chastitie is good for Alcamistrie, but that is a long studie: wisdom lines but with a few, and therefore a great many must be borne withall, and honestie is such a Iewell, that there is little money to bee gotten by it: and yet there are wise, and faire, rich, and vertuous women, and make men happie that can happen on them: among which it may bee that your mistris may be, and I hope will bee one of them.

*Pam.* Oh Father doubt it not, for a staied eye, a naturall beautie, a soft speech, a strait proportion, a gracious gesture, and an humble minde, shewe a true heart, a good wit, a blessed soule, and an excellent creature, and such is my Mistresse.

*Chre.* And yet a staied eye, may haue a strange sight, a blushing checke, an ill fore-head, a soft speech, a



*An olde Mans lesson*

flye meaning, and an humble minde, a couered crafte: but so I hope hath not your mistris.

*Pam.* Oh no, varietie of knowledge, solitarie walkes, holy obseruance and necessarie exercise: shew a carefull wit, a contemplatiue spirit, a zealous heart, and an industrious minde, and such hath my mistris.

*Chre.* And yet varietie may breede vanitie, solitarie may shadowe pride, holy shewes may hide hipocricie, and exercise may prooue cunning: but such I hope is not your mistris.

*Pam.* No Father, vertue and vanitie, are odde, Solitaries and pride are of a contrarie humor, holines & I-pocricie, are contraries, and labour and crafte are of fundrie natures, and my mistris and an ordinarie creature are different in their dispositions: and therefore I beseech you, if you speake of the best sorte, let her not be left out, & if of the worst, thinke not of her name, for she hath no place in their imperfections.

*Chre.* I like thee well boy, I see perswasion doth well in affection, thou wilt stand for thy Mistris against the whole world: it is well done, for if shee bee worthie thy praise sticke to her, if thou bee worthy her fauour, neuer leaue her: but now leauing this loue tale till wee come where the matter is further to be talked of, let me haue an other bowte with you, for a few points of your opinion touching certaine propositions, that I meane to make you.

*Pam.* Deere father your Sonne will bee ready to performe his best to your pleasure: & therefore say what shall please you.

*Chre.* Tell me then, if you must leaue your father, or your mistris, which would you leaue?

*Pam.* My Mistris.

*Chre.* Your

*and a young Mans Loue?*

*Chre.* Your reason.

*Pam.* Because I may haue such an other mistris, but such an other father I cannot haue.

*Chre.* But if your Mistris were your wife, how then?

*Pam.* I must leaue Father and mother, and cleaue to my wife.

*Chre.* If you must loose your land or your loue, which would you?

*Pam.* My Land : for I may purchase other Land but I cannot purchase such an other Loue.

*Chre.* If you were without a wife, you may bee rich, and by a wife shall bee poore : which will you?

*Pam.* A wife for Godlines is great riches to him that is content with that he hath.

*Chre.* If you *may* bee wife, and will not, and would be wife and cannot, which would you chuse?

*Pam.* *The may be*, for where there is power, wee may be perswaded, but where there is no power, will is not to be spoken of.

*Chre.* If example teach you, & you conceaue it not, or if you conceiue it, and regarde it not, which is the worse?

*Pam.* Not to conceaue, for will is sooner cured then wit, of any imperfection.

*Chre.* If a friend deceaue you, & an enemy help you, whome will you loue best?

*Pam.* My friends; for they doe both againe their wils, and the one out of no good, the other out of no euill minde.

*Chre.* Thus much for a friend and a wife : Now to other matters: what dost thou thinke most needefull in the world?

*An olde Mans lesson.*

*Pam.* Honestie there is so little of it, that it is in few mens hands.

*Chre.* And what least needfull?

*Pam.* Villanie, there is so much, that many ha'g for it.

*Chre.* What is moste comfortable in the world?

*Pam.* Ayer, for it maintaines life.

*Chre.* What moste profitable?

*Pam.* Money, for it gaines thousands.

*Chre.* What least profitable?

*Pam.* Pride, for it spendes much.

*Chre.* Which is the vilest creature in the world? (her

*Pam.* The Cucko, for she kiles the sparrow that hatche

*Chre.* And which the kindest? (young.

*Pam.* The Pellican, for she kiles herselfe to feede her

*Chre.* Who is the truest louer in the world?

*Pam.* The Turtle, for she neuer changeth whome she chuseth.

*Chre.* Which is the most dogged bird in the world?

*Pam.* The Turkey-Cocke for he beates his hen whē he hath troden her.

*Chre.* which is the most foolish bird?

*Pam.* The Woodcocke, for she is euer shewing her

*Chre.* Which is the best beast in the world? (taile.

*Pam.* The Vnicorne, for his horne killeth poyson, & he neuer hurteth a Virgin.

*Chre.* Which is the most stately?

*Pam.* The Lyon, because he stoopes all other with

*Chre.* Which is the moste craftie? (his looke

*Pam.* The Foxe, when he scrapes the huntsman.

*Chre.* And what the strangest?

*Pam.* An Ape, because he is like a man,

*Chre.* And which is the most monstrous Beast?

*Pam.* A

*and a young Mans Loue.*

*Pam.* A wittoll, because he hath a world of hornes.

*Ch.* Well said, which is the nimblest beast in the world

*Pam.* A Camelion, for hee can turne himselfe into diuerse colours in an instant.

*Chre.* Which is the most profitable beast in the world

*Pam.* An Oxe, for when he hath drawne al the yeare, he will make beefe against Christmas.

*Chre.* What is the moste vnprofitable Beast?

*Pam.* A Wolfe, for he is good for nothing while he liues, nor dead, but for his skinne.

*Chre.* Which is the sweetest Beast of the world?

*Pam.* A Ciuit Cat.

*Chre.* And which is the moste vnsweet?

*Pam.* A dogge when he hath eaten carrion.

*Chre.* Well, thus I see thou art able to answere mee to good purpose, to whatsoeuer I shall propound thee: but leauing this ticktack, shall we goe to some other game?

*Pam.* What please you.

*Chre.* Then let mee bee merrie with thee: and to my questions answere me conceitedly.

*Pam.* As I can without offence.

*Chre.* Then first to your Gramer rules, howe many parts of speech are there?

*Pam.* Two, to speake well or speake ill.

*Chre.* What is a nowne substantiue? (helpe.)

*Pam.* A rich man, for hee can stand alone without

*Chre.* A nowne adiectiue?

*Pam.* A Begger, that liues of almes, for hee cannot stand alone.

*Chre.* What is a Verbe?

*Pam.* Loue; for when you haue declined it to the  
full

*An olde Mans lesson*

*fil*, it makes nothing but a noise: for it hath no substance.

*Chre* Wel, leauing further to speak of these groundes of learning, let me aske you, when an english is giuen to be made in Latine, what is to bee done?

*Pam*. No harme, if it be well made.

*Chre*. How doe the Nominatiue case, and the verbe agree?

*Pam*. Better then many neighbours, that can hardlye liue togither.

*Chre*. How vnderstand you the Plurall number in one person?

*Pam*, Two wayes: one in hæc homo the common of two or three: or in a Wench great with childe, before she knowe her husband.

*Chre*. How make you a figure of a Cipher?

*Pam*. Whe a foole keeps a place among wise men.

*Chre*. And howe a Cipher of a figure?

*Pam*. Of a wisemā without money: for a purse without money is a body without life.

*Chre*. How figure you a Gerunde?

*Pam*. In hope, euer dooing, and neuer done.

*Chre*. And how a Participle?

*Pam*. In happe, done well or ill.

*Chre*. And how make you a broken number?

*Pam*. With sighes, and sobbes.

*Chre*. And how a full point?

*Pam*. At the graue: because I can goe no further at least in this world.

*Chre*. A good place for them that walke right, but for other, it is a sorrie gate to a heauie house: but leauing those pointes to men of more diuine studies, let vs a little more talke of the course of the worlde: and tell mee  
what

*and a young Mans Lone?*

what is the reason, why one man that hath no wit, shal haue much money, and an other that is verie wise, can get little?

*Pam.* Because the one hath gotten vnderstanding, and the other hath gotten to stand vnder.

*Chre.* Indeepe thou saiest well, the wise man stands ouer, and the couetous standes vnder his money: but tell me thy opinion, why should a knaue prosper, and an honest man goe downe the winde?

*Pam.* Because the one seekes his paradise heere, and the other in an other world.

*Chre.* What doost thou thinke moste beautifull in the world?

*Pam.* A faire day.

*Chre.* And what moste vncomfortable on the earth?

*Pam.* Emprisonment.

*Chre.* And what most pleasing to nature?

*Pam.* Libertie.

*Chre.* And what moste grieuous?

*Pam.* Sicknes.

*Chre.* What is the best substance of a Sillogisme?

*Pam.* Truth.

*Chre.* And what the best prooofe of a good wit?

*Pam.* To maintaine it.

*Chre.* Thou saiest well, but I feare I trouble thee with to manie questions, and therefore not to trie thee too much, I wil onely tell thee a word or two, of my opinion of the world, and so we will goe into supper.

*Pam.* I thanke you sir: I shall be glad to heare it, and hope, not hastily to forget it.

*Chre.* I will tell thee: I thinke the world, a maze of wit, a walke of will, a trouble of reason, a poyson of nature,

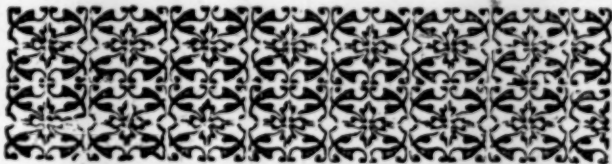
*An olde Mans lesson*

ture, an enemy of rest, a labour of man, a Labor in the of  
time, a wilderness of creatures, and a pilgrimage of pa-  
tience: where the wise gouerne best, and the wicked  
thriue moste, the rich haue moste power, and the poore  
most miserie: where pride makes her triumphe, vanitie  
selles her wares, folly hunts after fortune, and honour  
followes wealth: where children haue long breeding,  
Women bring charge, & men Trauaile toward death:  
Learning breeds studdie, Arte breeds labour, and  
Sickenesse weakenesse: the Sea is dangerous, the Aire  
infectious, the earth laborous, and the fier is terrible: In  
summe, no felicitie in it nor happines, but to leaue it, &  
therefore, when thou hast as wel past it as I, and know-  
est it as I doe, *Cælum virtutis patria, et non est hic mihi  
mundus*: Heauen is vertues Countrie, and heere is no  
world for me: but for that thou art young, and some  
things are to be done in this world (I hope) before thou  
shalt goe out of it, I will first prouide for thy content in  
the happie course of thy wished comfort, & then leaue  
thee to the heauenly contemplation of thy spirits hap-  
pinesse: but I see my seruant comming towards vs: the  
messenger of my stomackes attendance, and the Sunne  
is toward his declination, and therefore for this time I  
will trouble thee no further, but onely reioyce in thy  
happie health, and that I haue heard from thee: I see it  
is euen supper time, and therefore let vs away,

*Pat. I will wayte vpon you.*

*FINIS.*





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*for Edward VVhite, and are to be*

*solde at his Shop neere the*

*little North-doore of S. Paules*

*Church, at the Signe of the*

*Gun. 1605.*

